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TAROT FUNDAMENTALS

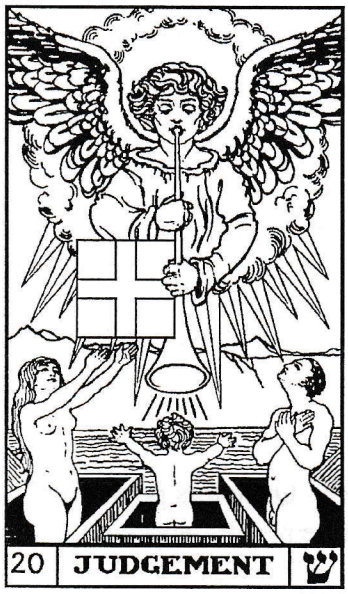
Lesson No. 43

BUILDERS OF THE ADYTUM

TAROT FUNDAMENTALS

Lesson Forty-three

REALIZATION



Key 20 shows the sixth stage of spiritual unfoldment in which the personal consciousness is on the verge of blending with the universal. At this stage the adept realizes that his personality is nothing but a manifestation of the relation between self-consciousness and subconsciousness. He sees, also, that self-consciousness and subconsciousness are not themselves personal, but are modes of universal consciousness. He knows that in reality his personality has no separate existence. At this stage, his intellectual conviction is confirmed by a fourth-dimensional experience which blots out the delusion of personal separateness.

The number 20 has already gained special significance for you as the number of the letter Kaph to which Key 10, the Wheel of Fortune, is assigned. Thus 20 is for you a number symbolizing grasp, or comprehension.

This idea is basic in connection with Key 20, because in this Key we see the result of completing the cycle of manifestation represented by the Wheel.

In the lessons on Key 10, it was pointed out that humanity at large is yet in the position of Hermanubis and that the completion of the Great Work consists in the extension of the light of intelligence through that segment of the Wheel which is marked by the letter Yod. In other words, when man comprehends his true nature, he sees that this nature is identical with the One Reality, the One Will, of which the universe is a manifestation. Then he says, "I have no will but to do the will of Him that sent me."

On the other hand, he **knows** that Will. He knows it as a will to freedom, as a will to joy, as a will to abundance. He knows that it is a will to good, to the impartation of every good and perfect gift. He comprehends it as the Will which has its expression in all activity. Here and now he sees that Will expresses no lack, no disease, no failure, no poverty. He grasps the truth that whatever appearances of evil surround us, they seem as they do because we are not yet seeing the true relations.

For such an one, daily experience is a succession of miracles. When we begin to see the light, it is like the lightning-flash of Key 16. While it lasts, it breaks down structures of error and shows all existence as it really is. Then the darkness of ignorance closes in again and we have to wait for the next flash.

In the state represented by Key 20, however, there is perpetual recognition of the power of Spirit. Thus 20, read from units to tens, expresses the operation of the No-Thing through memory, or the working of the Fool's vision through the law of the High Priestess. Here there is freedom from the lapses of memory which assail us earlier in the work. Moment by moment, without cessation, we see the truth and live it. With this recognition comes a new kind of consciousness. We do not sleep any more. Our bodies are put to rest, but **we** remain awake, able to function consciously in the fourth dimension so that we actually do "serve God day and night", in the ranks of the Great Companions.

This is one of the meanings of conscious immortality. The writer of these pages testifies to his certain knowledge that this is an experience shared by thousands of perfectly normal men and women. To be unconscious eight hours out of the twenty-four is as unnecessary as to wear a gas-mask in ordinary air. We are immortal and whether we know it or not, we can function consciously while our bodies sleep.

The greater number of persons, however, do not recall their nocturnal experiences because they have not yet developed the physical instruments for recording them. Once this power of recalling the experience is developed, it becomes possible to plan a whole night's work and recollection of it will be part of the day's activities. Until this is known experimentally, no human language can convey the alteration it makes in one's life.

The Hebrew letter Shin (ש) means "tooth", or "fang". In its form this letter resembles three tongues of flame rising from a fiery base. Thus the element of fire is attributed to this, the third and last of the Hebrew Mother letters. The sound of the letter, "sh!" is an admonition to silence, understood by all men. So, but more emphatic, is the sharper hiss of which this letter is also a sign in Hebrew. Thus Shin corresponds by sound to the occult counsel: "Be Silent."

Serpents, everywhere recognized as symbols of Wisdom, are silent, subtle creatures. Jesus told his disciples to be wise as serpents, thus indicating, for those who had ears to hear, his agreement with the ancient doctrine of the importance of silence. Evidently then, in beginning our study of the letter Shin, we are approaching a deep wisdom, which has always been reserved, something about which we must keep silence.

It is not because Knowers of the Secret are niggardly with their spiritual possessions that they observe the rule of silence. Nor do they keep silence because any order of beings higher than man imposes a censorship on speech. Neither is silence observed by the wise because the Great Arcanum is dangerous. The reason for silence is thus phrased by Lao-tze:

"The Tao which is the subject of discussion is not the true Tao." We may compare this with a statement of the alchemists which is really negative, though its wording, seems to be positive. They say: "Our matter has as many names as there are things in this world; that is why the foolish know it not."

The Great Secret simply **cannot** be told. To try to tell it, therefore, is utter folly. The wise waste no time, invite no misconception, expend no energy in vain endeavors to tell. When they do speak, it is not to impart the Secret, but to point out the Way.

On the other hand, they who know the Secret are forever telling it, not only by their words, but also by their lives. Thus a correspondent writes: "How strange that though I had read the same statement hundreds of times, it is only now that I perceive it!"

As when we learn a foreign tongue, so it is with the speech of the wise. At first the words are meaningless noises. Then we apprehend some of the meanings. If we persist in our study, a day arrives when not only the dictionary definitions of the words, but also the subtle connotations and implications no lexicographer may hope to capture, are conveyed to us in **the very same words** which meant nothing in the beginning.

So it is with these Tarot studies, where not only the written word, but also the more expressive language of pictorial symbols, is used to communicate the mysteries. We must again remind you that in these lessons you are given keys which will open the doors of the prison of ignorance and admit you to the freedom of the True World. The language of symbol is the common speech of the inhabitants of that True World. All tongues of mankind are but poor translations from it.

In old versions of Tarot, as in ours, Key 20 is invariably named Judgement. On the surface this refers to that day which theologians regard as being afar off—the day when all souls shall be judged; but this is a veil for the real meaning. Judgment is the consequence of weighing evidence. Hence Justice is always represented by the scales and in ancient Egyptian pictures of the judgment of the soul, the candidate's heart was put in the balances to be weighed against the feather of "Maat", or truth.

Again, judgment implies estimation or measurement. One might say that the Great Arcanum answers the question, "How much do you weigh?" We have to see that since all that is real in us is **identical** with the One Thing, our true weight must be the same as Its weight. George Burnell has expressed this beautifully in his axiom: "Truth is that which is; there cannot be that which is not. Therefore that which is, or Truth, must be all there is."

When the weight of the heart . . . the central consciousness in man . . . corresponds to the weight of the feather of truth, then the scales of judgment are balanced.

A judgment is a reasoned conclusion. Ageless Wisdom offers a reasonable doctrine. The sages forever say: "Come now, let us reason together." St. Paul, writing of the giving up of the false sense of personality, calls it a reasonable sacrifice. The Chaldean Oracles bid us to join works to sacred reason. Thus in the symbols of Key 20 we shall find many references to the number 4, the Tarot number particularly associated with reason.

Yet, since a judgment is a reasoned conclusion, and reasoning leads to that conclusion, judgment is also the end of reasoning. In Key 20, reasoning has come to its term and a new order of knowing is manifested. Old things have passed away through the operation of the law pictured by Key 13 which is the agency of the principle of right discrimination pictured by Key 6. There is no more weighing of evidence, no more discussion of pros and cons, no more argument for or against. That is all done with and in the picture we shall find abundant witness to this.

Finally, a judgment is a decision. It has direct consequences in action. Note that word "decision" and its derivation from a Latin root meaning "to cut". In this you have the same hint that is given by the correspondence of the letter Shin to a Hebrew word meaning "separation". The Judgment cuts off forever our connection with the false knowledge of "this world." It puts an end to our limitation to three-dimensional consciousness. It terminates our sense of mortality.

Thus in a Bible promise directly related to this doctrine of Judgment, we read: "They shall hunger no more, neither thirst any more."

To have done with all this misery. Nothing less. That is the promise, and to have done with it **forever**. Not a makeshift alleviation. A devouring flame of realization which consumes the whole brood of lies.

This week practice silence. Speak as little as you can. Keep your emotions under control and above all try to make your thoughts quiet. You will soon realize that this conserves energy for useful endeavors. Continue this practice the rest of your life.

COLORING INSTRUCTIONS

KEY 20. JUDGEMENT

Yellow:	Bell of trumpet; rays from clouds.
Blue:	Background; water; angel's dress. (The dress a darker shade.)
Gray:	Bodies of human figures; coffins. (Coffins a darker shade.)
White:	Clouds; banner (not cross); icebergs (Blue highlights, very delicate); collar edging on angel's dress.
Gold:	Trumpet.
Blonde:	Hair of woman, child and angel.
Red:	Angel's wings; cross on banner.